

A STUDY OF 'KARMA YOGA' PRESENTED BY MADHVACHARYA

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Abstract:

Madhvacharya holds the position as one of the Vedantic 'Six' Acharyas. That alone proves that he is wise. Madhvacharya has also presented his excellent views on the Gita, which is clarified as follows.

Key Words: Bhagavata, Karma, Vedas, Upanishads, Acharyas, Karma Yoga

Introduction:

First, before getting an introduction to Madhvacharya, it is necessary to know a few things about 'karma' by him, from which point of view he sees karma. They say that karma is directly and indirectly virtue and sin. No action is morally indifferent. Karma which we regard as indifferent, upward motion etc. is also indirectly the cause of Punya or Sin. Generally there are three types of karma - Prohibited, forbidden and indifferent. 'Vihit' means that which is stated by the scriptures. A taboo is that which has been forbidden by the scriptures. Depressed meaning unexpected i.e. actions that are said later are of 'Parishyand' form. Which are not only five types like Vaishesika Darshan but also many other types. In God, the existing creation, Pralaya etc. karma is constant. Karma is situated opposite to creation and destruction, but the condition is that while one is impersonal, the other is impersonal.¹

Brief Introduction of Madhvacharya:

Sri Madhvacharya (1238-1317), known as Sri Anandatirtha and Sri Purnaprajna, was the founder of Dvaita Vedanta and the third incarnation of Vayu according to available references.

He was born in south Kannada district of Karnataka state of Parjak region near Udupi. He took Sannyastha at the age of only ten. He travelled all over the country expounding and expounding the ideas of Dvaita Vedanta and contributed greatly to the spread of Dvaita Siddhanta. He wrote many books. About 37 volumes of which have been edited by Sri Vyas Madhav Seva Pratisthan Bangalore under the title Sarvamool Granth.

Sri Madhava's major texts include commentaries on the Brahmasutra Commentary, Bhagavad Gita Commentary, Upanishads, Rig Veda and Bhagavata Mahapurana. The Mahabharata Tatparya Nishikari, composed of 5108 verses, is an outstanding work in the history

of Puranic texts from the Puranas. Tantrasarasamgraha, Sadachar Smriti, Pajnapranava Kalpa etc. books are also becoming important.²

'Karma Yoga' presented by Madhvacharya:

निष्कामं ज्ञानपूर्वं तु निवृत्तिमिह चोच्यते ।" (Vyasa Smriti)

This is indeed the trey spirit of "Sannyasa" and Naiskarmya, in calculated in the Gita. Hence it is of typical Vedic injunctions which are almost invariably followed by godly promise of attentive rewards to come. "ज्योतिष्ठोमेन स्वर्गकामो यजेत ।" He suggests that the purpose of these prescriptions is paradoxically enough to wean us away. From the attractions of perishable rewards and pull us up gradually to a life of disinterested action even as a child is induced by its mother to take a medicinal dose of castor oil, by the tempting offer of sweets in reward.³

It is no use says Madhava to take refuge against this inescapable fact in so called disparities of past karmas shaping the lives of beings. These karmas are in fact conditioned by some subconscious influences of past deeds and unseen merit accruing there from which again, presupposes and earlier merit and that another and so on endlessly we are thus ultimately left with a practically beginning less gradation of fitness and potentialities for good or for bad termed 'अनादिस्वरूप योग्यता' or natural fitness or 'Hatha' by Madhava.⁴

The acceptance of vises as in the nature of the Jivas the difficulty raised against the 'pure change less self-conscious subject becoming associated with karma and becoming bound" by the Divine will Dr. Chandradhar Sharma is very much mistaken if he thinks beginning less Avidya will be a panacea which will cure all the ills. For both Karma and Avidya are equally insentient principles and cannot imprison or obscure the self on their own initiative.⁵

Conclusion:

- Sri Madhavacharya's decision on Gita Tatparya describes the meaning of the eighteenth chapter and gives his views.
- Sri Madhvacharya has composed two different commentaries on Srimad Bhagavad Gita namely Gita Bhashya and Gita Tatparya Nimriya which are compared to the Sun and the Moon respectively in the Sumadhvavijaya.
- Karma is the means of God's knowledge, meaning, yoga, etc. In the Sruti that one desires to know through sacrifices and donations, His grace arises only through knowledge.
- Thus, Sri Madhvacharya has presented his excellent views on 'Karma Yoga' contained in Srimad Bhagavad Gita. We have noted that. Thus, 'Karma Yoga' is described by Sri Madhvacharya.

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